627 one of the enemy's men who was with them when the sacrifice was
728 made and therefore could explain its object to his tribesmen. Peace is concluded on condition that they pay a certain sum of money, perhaps one or two thousand dollars, to the victorious tribe; but neither in this nor in the case previously mentioned is the peace of long duration—in a few months or, at most, in a couple of years the hostilities commence afresh. The Rifians make peace when their food is scarce; when they have much corn they fight.

574 [537] The duty of hospitality is also closely connected with the belief in the 'ar and the compulsion it carries with it. A guest is in the 'ar of his host, in accordance with the principle, "He who is in your house is in your 'ar".

[538] Among the Braber of the Ait Yusi and Ait Sadden, if two or three unknown strangers arrive on horseback, an animal is killed for their entertainment; but the lonely wanderer is also treated as a guest (anbg i, plur. inbg aun), spending the night in the mosque if he has no acquaintance in the village. The same is the case among the Rifians of the Ait Waryager; some one of the villagers brings food to the stranger and eats with him in the mosque if the fqi is not there, as somebody must eat with the guest. If the stranger knows any person in the village he is taken to his house, unless he has gone there in the first place.

It is considered necessary that the host should do his best to please his guest. The latter is received with a friendly welcome, and in the case of distinguished guests the greetings may be most profuse. The host sets before his guest all the food which has been prepared, and he should do so at once. If, for example, four fowls have been killed, they should all be served up; for l-'ain t at akul, "the eye is eating" (Fez), that is, the guest is delighted to see much food before him even though he cannot eat it all.

842 [559] Among the Ait Waryager parents who have lost a child de-
● 765 posit its shirt at a shrine as 'ar in order that they shall be blessed with another child.

778 [561] Mosques may also be asylums for refugees, who are there in
696 the 'ar of God and Sidna Jebril, the master of mosques. Among the Ait Waryager, I was told, a person who has fled to the mosque of a village is considered to be in the 'ar of the villagers and is therefore sheltered by them, whereas one who has fled to the shrine of a saint will be unscrupulously killed.

777 Among various tribes no hen is said to be allowed to sit on her eggs
784 in this month, because if chicks were hatched during it they would
796 drink of the water with which some dead body has been washed—in other words, somebody in the house or tent would die (Hiaina, Ait Nder, At Ubahti, Ait Waryager). But I have also heard another explanation of this taboo, namely, that the chicks would die.

765 Various mourning taboos have to be observed in the month of the
585 'Asur. It is a widespread rule that there must be no weddings during it (Fez, Tangier, Andjra, Ulad Bu'aziz, Ait Waryager).

[77] The women refrain from the use of henna on the 'asura day (Bni (Bni 'Aros), or on the first three (Tsul) or ten (Tangier, Amanuz) days of the month, or on other days as well (Fez, Ait Waryager).

[78] In Andjra and among the Ait Waryager, however, it is popularly believed that the Prophet died and was buried on this day, and that it is he who is mourned for, especially by his descendants, the shereefs.

796 [96] There is one night in Ramadan which, according to Islam, is of much more importance than any other, namely, lailatu l-qadr, "the night of power", on which the Koran is said to have been sent down to the Prophet. It is of more value than a thousand months. On this night "Gabriel comes down in a crowd of angels, supplicates and asks grace for every servant, sitting or standing in remembering God". He who then says the prayers "with faith and the hope of reward shall be pardoned of all his past sins". This night is one of the last ten nights of Ramadan, but its exact date[97] has not been discovered by any but the Prophet himself and some of the Companions. A tradition fixes it to be one of the odd nights—the 21st, 23rd, 25th, 27th, or 29th, —and it is generally believed to be the 27th, that is, the night preceding the 27th day.

Among the Arabs of Dukkala and the Rifians of the Ait Waryager the whole Koran is likewise recited during that night.

The Ait Waryager slaughter a number of goats and eat the meat, with oil and bread, in the mosque in the course of the night; this is the only evening in Ramadan when persons other than scribes take a meal in the mosque, because they are afraid of going out in the dark on account of the blood-feud, which is always rife among them. Those who have milch-animals take some dry palmetto leaves to the mosque and put them in the rmahrab where the imam is praying,

796 805 jebha, 18th-31st July; l-harat an (l-haratan), 1st-13th August; s-sarfa, 14th-26th August; l-'auwa, 27th August-8th September; s-samak, 9th-21st September; l-gafar (l-gafar), 22nd September-4th October; j-janaban, 5th-17th October; l-iklil, 18th-30th October; l-qalb, 31st October-12th November; s-saula, 13th-25th November; n-nu'aim, 26th November-8th December; sa'd l-belda, 9th-21st December; d-dabeh, 22nd December-3rd January; sa'd bla' (sa'd l-bula'), 4th-16th January; sa'd s'oud (sa'd s-su'ud), 17th-29th January; l'ahbiya, 30th January-11th February; farg l-moqaddam, 12th-24th February; farg l-mohhar (farg l-mu'ahhar), 25th February-9th March; batna l-hot, 10th-22nd March.

The year has four seasons (fosol, sing. fasl). Spring (fasl ar-rbe'a) commences on 15th February, summer (s-saif) on 17th May, autumn (l-hrif) on 17th August, winter (s-set wa) on 16th November. The forty days between 12th December and 20th January inclusive are called liali, and the forty days between 12th July and 20th August inclusive are called s-smaim or s-smaim.

To various dates of the solar year magical qualities are ascribed, and this leads to the observance of many positive rites and taboos.

796 [162] The Ait Waryager call the last day of the old year and the first day of the new imgaren, "sheikhs".

[166] The Bni 'Aros eat siyoha on New Year's eve and sfen j on the next day. The Ait Waryager eat eggs and wheaten bread on the former occasion and seksu with fowl on the following evening.

[169] Among the Ait Waryager women who have cows and are in the habit of making butter go on New Year's day to a scribe and procure from him a charm which he writes with a needle on a bullet; this charm is hung on the wooden hook (ashum) from which the earthenware churn (aqasror) is suspended, and is left there till the following New Year as a protection against witchcraft.

[765] [735] [174] The Ait Waryager, again, take on New Year's morning iuzan, or porridge, to the graves of their deceased relatives and distribute it in charity to children and poor people.

[178] At the same time I have also found quite the contrary belief, that it serves as a protection against snakes and scorpions by making them blind if it touches their eyes (Tetuan, Andjra, Bni 'Aros, Tsul, Ait Sadden) or even killing them (Tetuan, Ait Waryager, Ait Warain), whereas if there is no rain in the nisan their eyes are said to become like fisan (hoes) and their mouths like kisan (cups).

764 Among the Ait Waryager the bamboo cane with which the body was measured is broken and the pieces are put on the grave.

764 767 [464] The washers of the body are paid in towns and many places in the country (Bni 'Aros, Andjra, Hiaina, Ait Sadden, At Ubahti, Ait Waryager), but in other places they do their work gratuitously (Ulad Bu'aziz, Igliwa, Amanuz, Aglu). Among the Ait Waryager the clothes of the dead person are taken to the cemetery and given to the fqi and the other scribes, who sell them on the spot and divide the money they get for them, as well as the other money given to them by the family. The latter are afraid of using them, said a man from a neighbouring tribe, the Ait Temsaman, but among his own people there is no such fear. Very frequently the clothes of the deceased are given away in charity or sold.

765 767 776] When all other persons have left the cemetery the fqi remains there to perform an important function. On the first night the dead person spends in his grave—called lilt l-wahdaniya, or "the night of solitude"—he is supposed to be visited by angels, who come and examine him and, if they find fault with him, punish him by flogging. At Fez these so-called mlaik swal, or "angels of asking", are, in agreement with the general Muhammadan belief, said to be Sidna Nakir and Munkir, but most people speak of the former only. The scribes of Dukkala are somewhat uncertain as to their number; I was told that the shab s-swal, "the friends of asking", may be three or two or only one—who can know? But the questions were said to be asked in the grave, and the punishment inflicted, by Sidna 'Azrain, that is 'Azra'il, the angel of death, mentioned in the Koran under the title of malaku 'l-maut, who comes to a man at the [465] hour of death to carry his soul away from the body. The same popular belief is found elsewhere (Tangier, Ait Waryager); at Marraksh I was told that the angel 'Azrain examines the dead in their graves and, if dissatisfied with the answers, beats them with an iron rod. It is thus of great importance that the dead person should know how to answer the questions put to him, and it is in order to instruct him in this that the fqi remains at the grave. He bows down over it and, in giving his instructions, addresses the deceased as the son or daughter of such or such a woman, mentioning the mother's name only. The answers may before the interment have been written on a paper, and this so-called msaula put underneath the dead person's head when he was buried, but this does

765 not make the oral instruction of the fqi superfluous. He should
767 answer his examiner thus: Allahu rabbi wa l-islamu dini wa l-ka'baṭu qiblati wa l-qor'anu imami wa Muhammadun nabiyi, "Allah is my Lord and Islam is my religion and the Ka'bah is my qiblah and the Koran is my director and Muhammad is my prophet". It is said that if the dead man was a scribe the Koran will give the answers on his behalf (Ulad Bu'aziz, Tangier, Ait Waryager.

In some parts of the country I found the belief that the dead person is examined on the first night, even though he still remains in his home (Ulad Bu'aziz, Ait Waryager).

764 [468] In many places, on the other hand, there is no general funeral banquet after the burial on the same day. In Andjra and among the Ait Waryager the family of the deceased, if in good circumstances, may ask the scribes to come back to the house to recite the fedya or to make recitations from the Koran or even to read the whole of it during the night, and a meal—in Andjra called t-ta'am de 'asa l-qbar—is given to them; but this meal forms part of their fee.

765 [469] After the day of burial there are still various customs and rites observed in connection with the deceased.

[470] Among the Amanuz no food must be cooked in the house on the day of burial and the two following days, neighbours providing the family with food, and I was told of a similar taboo at Amzmiz. The Ait Waryager refrain from making seksu and bread with yeast during those days.

[471] I was also told in Dukkala that no wedding must be celebrated by a near relative of the deceased within forty days, and the same rule is observed in many other places (Fez, Tetuan, Tangier, Bni 'Aros, Sahel, Ait Waryager, Ait Warain, Amanuz). Among the Ait Waryager there must be no wedding in the whole village.

[472] Among various tribes the family of the deceased must for forty days refrain from changing their clothes or washing them, at least with soap (Andjra, Sahel, Ait Waryager, Ait Warain, Amanuz), the men from having their heads shaved (Andjra, Ait Waryager, Ait Warain, Amanuz).

[473] A widow's mourning (l-adda) lasts, according to the Muhammadan law, four months and ten days; but in some places in Morocco it has been reduced by custom to four months (Aglu, Ait Waryager), three months and ten days (Ait Waryager).

765 A widow who is pregnant by her former husband is nowhere permitted to marry until she has given birth to the child.

Besides being prohibited from re-marrying, a widow is subject to various other rules during her period of mourning. She must refrain from the use of cosmetics and finery, and is not allowed to attend any wedding or other feast. She should be dressed in plain white (Fez, Tangier, Ulad Bu'aziz, Bni 'Aros, Andjra, Ait Waryager).

[475] In Andjra and among the Bni 'Aros, the Ait Waryager, and the Ait Temsaman scribes likewise make recitations from the Koran at the grave on the first three mornings after the burial.

Among the Ait Waryager, also, water is poured over the grave on the third day, and the scribes are then entertained with bread and meat in the house of mourning after finishing their recitations.

[476] Among the Amanuz, on the third morning after the day of burial, a meal of seksu with meat, called lma'ruf, is given at the grave to scribes and poor people; the scribes make fatha, but there are no recitations from the Koran. Among the Ait Waryager, on the same morning, the women of the dead person's family offer iuzan [477] —that is, porridge made of pounded barley boiled in water and mixed with salt butter—to the people who come to the grave, without eating of it themselves; and it is believed that if no meal were given at the grave the deceased would have earth in his mouth. The scribes, however, do not partake of this meal but, as said above, are entertained in the house of the family after they have finished their reading at the grave.

[478] Certain rites are often performed on the fortieth day after the burial.

Among the Ait Waryager there is reading both at the grave and in the house of mourning. The family slaughter a goat or sheep or a small ox and offer some of the meat together with bread at the grave; on this occasion neither the members of the family [479] nor the scribes eat anything, but after reciting a chapter of the Koran the latter go to the house and are entertained there with food.

[480] To visit the graves on Fridays or Thursday afternoons is in fact a very widespread custom (Tetuan, At Ubahti, etc.).

Among the Ait Temsaman and the Ait Waryager the graves are visited by women, rarely by men; and among the latter bread or figs are given to people found at the cemetery, or water is poured at the head of the grave.

765 [481] On the 'asura day much attention is bestowed on the dead.

[482] Among the Ait Waryager, on the 'asura morning, men and women go to the graves of their dead relatives and have there a meal of seksu, bread, and figs; but they only eat food which has been brought by others, not their own food. If there is water in the neighbourhood they also pour water on the graves. It is said that if alms are not given in the cemetery on this day, the dead will suffer from hunger and thirst and weep in their graves; and should children then refrain from visiting the graves of their parents, they would be cursed by them.

[483] The graves of deceased members of the family are also visited on the twenty-sixth (Tangier, Andjra, Bni 'Aros, Ait Waryager, Temsaman, Amanuz) or twenty-seventh (Igliwa, Aglu) day of Ramadan; on the 'Arafa day preceding the Great Feast (Tangier, Ait Waryager, Temsaman, Ait Sadden, Igliwa, Amanuz) or on the second day of that feast (Bni 'Aros); and sometimes at the Little Feast or on the day preceding it (Ait Sadden, At Ubahti, Ait Waryager, Temsaman) and at the mulud (At Ubahti, Ait Waryager).

[484] There are yet other occasions on which alms should be given on behalf of the dead, either at their graves or otherwise, namely, when they appear to their living friends in dreams (Ait Waryager, Hiaina), or when the latter dream of figs or other kinds of dried fruit (Tangier, Ait Waryager).

[485] There are persons who arrange their own funeral in [486] advance, for fear that otherwise it might not be conducted in the proper manner. Such a person buys his grave-clothing and invites scribes to his house or tent.

Among the Ulad Bu'aziz and the Ait Waryager the scribes likewise make their recitations with the grave-clothing in front or in the midst of them, and they are lavishly entertained.

775 [534] The dead are said to visit their former homes on Thursdays, though nobody can see them (Tangier, Andjra); and in Andjra their families should therefore have good food for supper every Thursday. The soul of a dead person is, moreover, supposed to be in his grave every Friday (Ulad Bu'aziz, Ait Warain), or to come there on Thursday at 'asar (Tangier, Bni 'Aros)—some people say as early as Thursday morning (Ait Waryager) or on Wednesday at 'asar (Andjra)—and leave it on Friday at 'asar (ibid., Ait Waryager) or sunset (Tangier) or as soon as the grave has been visited by members of the family (Bni 'Aros).

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[114] 43--There are several errors here. First of all, the oath formula is not as Blanco gives it at all, but Billahi alladhi la ilaha illa huwa, as discussed in note 50. Secondly, this is the recognized formula for oaths as given in the Shari'a, and as such, the Arab formula as well. Thirdly, although it is quite true that oaths are as important among Arabs as they are among Berbers, the Prophet Muhammad, in effect, "decollectivized" them among his Hijazi constituents much as 'Abd al-Krim did among Rifians--for the collective oath, far from being an exclusively "Berber" institution, was current in pre-Islamic Arabia. Blanco fails to distinguish between the singular character of the Shari'a oath and the plural character of the oaths of certain nominally Muslim societies whom the Shari'a, in some respects, has not quite reached.

44--This is in no way remarkable, for it is up to the plaintiff not only to demand that the accused take oath, but to stipulate when, where and with how many of his agnates.

45--Men certainly swear during the day, in fact on Fridays just before noon; but women did not swear during the 'Ripublik', although today they may do so. However, they must do so not at night but during the day, and at home, not in the mosque, although their oaths, like those of men, must be made on the mushaf.

[463] 46--A Jew accused of a crime against a Muslim or against a coreligionist was, indeed, forced to walk around the market with a packsaddle on his back, and to swear in this fashion, for packsaddle-making and silversmithing are the two traditional occupations of Jews in northern Morocco; but he took the oath itself in the synagogue.

47--There were no jails in the Rif until 'Abd al-Krim introduced them; he had three, at Ajdir, at Aith Qamra and at Thmasind, all in the Aith Waryaghar.

48--The Koranic sirat al-mustaqim, as given in the Surat al-Fatiha, the opening chapter of the Muslim Book.

[178] 49--This is true, but not quite for the reasons given. Women in the Aith Waryaghar have their own markets in order to keep them secluded from strange men and because it is shameful for them, and indeed forbidden (although this is beginning to break down today) for them to enter ordinary markets. The same goes for their "feasts": they visit saints' tombs and cemeteries on Sundays, as a rule, when they know no men will be there.

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[114] 50--This is a contradiction in terms. If Berber law admits bloodvengeance (which is in any case excessively common in the Rif), why does it not admit talion?

[114] 51--Again, a contradiction in terms. If the death penalty is admitted, as Blanco says, why not capital punishment? In actual fact, although murder and feuding were the rule, the death penalty per se was rare: the only instance I can think of (outside of cases in which it was inflicted by 'Abd al-Krim during the Rifian War, and administered by his huffadh or personal bodyguard, who tied the offender backwards on a donkey, paraded him around the market three times while the crier made his crime public, and then stood him up against the wall and shot him) is that in which a man kills another in a market and is caught by the